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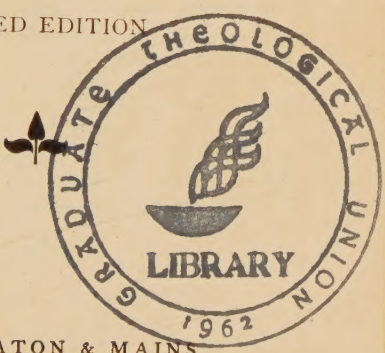
The Probationer's Companion

With Studies in Pilgrim's Progress

BY
REV. J. O. PECK, D.D.

REVISED EDITION



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PUBLISHERS' NOTE

AT our solicitation the author has prepared this new Companion for Probationers. His remarkable career in many of the leading cities and churches in Methodism; his success as a pastor whose ministry has been attended everywhere by great revivals; his successful care and nurture of young converts, whereby ninety-eight per cent of the probationers were brought into full membership in the Church, are sufficient evidences of his peculiar fitness to prepare a helpful Companion for young converts. Perhaps no one so well qualified by long and rich experiences for the task has ever attempted such a chart.

While this new Companion contains, necessarily, some things common to similar booklets, like our "Articles of Religion" and our "General Rules," it also embodies many things original in the life work of the author. We send forth this little volume with confidence that it will be welcomed warmly by pastors as an important help in the nurture of young converts. It should be placed in the hand of each probationer on the day that marks his or her first step in Church relations.

New York, September, 1893.

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PROBATIONER'S COMPANION

CHAPTER I

THOUGHTS ON PROBATION

PROBATION is a peculiarity of Methodism, yet other Churches have it in effect. By catechetical classes, by examining committees, and by other means they seek to test the fitness of candidates for church membership. The period of probation with us is not specified. It may be determined by the Official Board or the Leaders and Stewards' Meeting, with the approval of the pastor.

Condition of Probation

There is but one condition required by our rules for admission on probation, namely, "a desire to flee from the wrath to come and to be saved from their sins." This welcomes every sincere soul, however young or weak. A "desire" opens the door. Probation, however, is open enlistment in Christ's army. It should be considered a real commitment of the individual to His service for life. Pastors ought not to intimate that probationers need not feel obliged to become full members. While they are not obligated to join the Methodist Church the above suggestion belittles or robs of its significance this important step. It makes the act one of weakness and irresolution

instead of strength and purpose. Rather impress them that having put their hands to the plow they must never "look back." To make this step impressive it should be invested with the solemnity of a

PUBLIC RECEPTION

Of course there will be exceptions, owing to sickness, infirmity, and other valid causes, where persons are willing, but unable, to be present. The probation of such should be publicly announced, with reasons justifying the absence. Pandering to the pride, or half-heartedness, or even timidity of those who would be "secret" disciples, is unwise. It injures the probationer by consenting to his avoiding the "cross." It savors of being ashamed to confess openly his desire to be a Christian. Frequently persons have said to the writer that they would join on probation if they could do so privately. Invariably they were told that this could not be allowed, since Christ permitted no private disciples. He commands all—"Confess me before men." This is the surest way to make loyal and faithful followers.

PRIVILEGES AND LIMITS

The probationer is entitled to all the means of grace in the Church—to baptism, the love feast, and the Lord's Supper. He may be a class leader or Sunday school superintendent, though without a seat in the Quarterly Conference; but he cannot be licensed to preach, nor bring charges against a full member of our Church, nor become a steward in the same. The probationer cannot be tried and expelled like a full member, but, if found unworthy, his name is simply dropped from the list of probationers,

DUTIES

To begin right is half the battle. Right habits make victory easy. Daily thoughtful study of the Bible and much secret prayer are the greatest duties and yield the richest benefits. To neglect these mean death. Where these things are faithfully attended to there will be a hunger for the preaching of the word, the prayer meeting, and the class meeting. All these are wells of salvation. The probationer should also begin at once to take part in these meetings. The right habit formed at the start will make participation in such duties through life unburdensome and rich in blessing and usefulness.

CHAPTER II

COUNSEL TO CONVERTS

YOU have entered on a new life. Suffer a few words of counsel. The way is untried. You have never passed this way before. This Companion may prove a guide and friend. It at least reaches you a sympathetic hand. Let us together study the life you are to pursue, with suggestions of help, and the Church you are expecting to join.

To be a Genuine Christian

is the greatest achievement in life. This is doubtless your aim. Divine help, daily, is indispensable. Without God you will surely fail. With his constant aid you will certainly overcome and be crowned. He has provided wisdom to guide, grace to strengthen, and help in every time of need. What you are in holy character is your unfading crown. Resolve to be genuine—gold without alloy. It is not so much to get to heaven as to be heavenly-minded now. After a true Christian life here there is no place but heaven for you hereafter. Be not anxious about heaven, but only to be Christlike in daily life. Determine to begin, continue, and close your journey in sweet, intimate fellowship with Christ. To this end

Study God's Word Daily

This is the only guidebook to heaven and the best handbook on the journey. It is meat for your soul. It is the wisdom of God speaking to you. Not merely read, but study the Bible; meditate in it.

Hide it in your heart. Read not so many chapters, but take a passage or verse in the morning and feed on it all day while at school or work. It will be sweeter than honey in the soul. Better be ignorant of other books and know the treasures of God's book. A Bible Christian will be wise and strong and steadfast.

SECRET PRAYER

is as vital to the soul as breath to the body. You cannot live without it. You will only gasp and die. Here all true Christians live in close communion with Christ. Open the day with prayer. It will brighten all its hours. Lift up your heart in silent prayer all through the day. Ask guidance and help in the time of need. You can telegraph the Throne and get reply in an instant. One very important thought is urged on you at the start, always pray vocally when alone. Try to have your "closet" a secret place. Then speak aloud your prayer. Do not merely think a prayer, but form it in audible words. The reflex effect of your own words spoken aloud will double the intensity and sincerity of prayer. Do not hurry. Take time to speak reverently with God and calmly listen and wait for what he shall say to you in answer. Do not ring the doorbell of heaven and then run away before your call be answered. "Wait patiently for him." If the head of a family, at once begin and maintain family prayer.

OTHER MEANS OF GRACE

Whatever other meetings you attend, public preaching, prayer meeting, and class meeting cannot be neglected without great loss. Be constant at these services. You must feed your soul if you would

grow in grace. The preaching will instruct, the prayer meeting inspire, and the class meeting strengthen you in piety. In these social meetings commence at once to take part. Confess Christ. Declare what great things God hath done for thy soul. Begin; say a few words. Repeat a verse of Scripture or a line of a hymn. A dumb child is pitiable. Learn to speak and pray by repeated efforts. Never yield to the notion that you cannot. You can if you will try. Persevere. It is a victory worth winning. It means strength, joy, usefulness. It will tend to keep you from backsliding.

ON GUARD

The Saviour commands us to "watch" as well as pray. Enemies and difficulties will be in the way. Be on your guard. Old habits will perhaps harass you. Do not dally with them, but break their bondage. Be a new man in Christ. Old associations may be a peril. Sever any friendship that would hinder your highest Christian welfare. Probably more young converts are wrecked by the evil influence of companions than by any other cause. Let only Christ's friends be your intimate friends. Those who scoff or laugh at holy things are enemies of Christ and dangerous to your welfare. Pray for them, but avoid them.

Temptations will vex you. Everybody has them. Do not be discouraged. Christ was tempted. Temptation is not sin. The yielding is sin. Be on your guard—never yield. Doubts will come. They come to all. They may befog you for the moment, but keep looking unto Christ in prayer, sail steadily on, studying your Bible chart, and you will come out of the fog clearer and stronger than ever in faith.

DUTY NOT FEELING

is your standard of action. Weak and wavering are the Christians who fulfill religious obligations only when they feel like it. Fickle as the wind is feeling as a guide in Christian life, while steadfast as the march of a planet is the mandate of duty. Christian living is faithful obedience to every teaching of Christ, because it is right. Right doing develops right feeling. Never, never hinge your service on feeling, but let what is right guide your obedience as loyally as the magnetic needle points to the pole star.

This will make you a joyful Christian. The joy of doing right is your strength. People who live by emotion may be "happy" when feeling "happens" to move them pleasantly, but joy is no accident. Christian joy springs from harmony with God's will in service. "Happy" is a heathen word, while joy is a Christian grace. Go to your Bible to learn duty, don't hearken to feeling. This will make you a working Christian, a growing stalwart soul. You work, not because you feel like it, but because you ought to work for Christ. You speak and pray because it is right. You are strong to resist sin, however alluring, because you hear the voice of God behind you—"Thou shalt say, No." Seek the aid of the Holy Spirit in living according to these fundamental principles, and you will march onward and upward in a certain and steady spiritual life. You will make no shipwreck. Probation will end in honor. The Church will want such reliable disciples, and you will want a home in the Church until your life on earth wins a coronation before the Throne.

CHAPTER III

YOUR CHURCH HOME

YOU have joined the Methodist Episcopal Church on probation. We expect you to become a full member in due time. We believe you could not have a better Church home. You have been converted under her influence. Her doctrines and types of spiritual life, we believe, will best promote your Christian growth. The measure of holy character a Church tends to develop in her members is the highest evidence that she is a true Church of Jesus Christ. Other Churches may allure you with flowery paths of indulgence in worldly pleasures. Do not be deceived. What are you seeking? Pleasure and indulgence of natural desires, or likeness to Christ? If the former, the world offers you the greatest freedom outside any Church. If the latter (true piety), then the Church that is least like the world will be most like Christ. Your Saviour should be your Guide and Teacher. He says, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." "Follow me," not the world. If you cheerfully accept the teachings of the Methodist Episcopal Church, we are confident you will attain the highest religious experience here and the fullest preparation for heaven hereafter.

Study the teachings of Methodism in this Companion, and compare them diligently with the teachings of Christ, and if you find they agree cleave to them for eternal life. Be intelligent, steadfast, loyal Methodists. Do not be readily moved by appeals to an "easy" Christian life. If, however, you desire above all things to live and be like Jesus, you will find no better home than in the Methodist Episcopal Church.

CHAPTER IV

BAPTISM

IS baptism obligatory on each Christian?

Christ so commands. He also was baptized.

2. What are the three modes of baptism?

Sprinkling, pouring, immersion.

3. What is the proper mode of baptism?

That which satisfies your conscience. The mode is not vital. Our Church guarantees each candidate his choice of modes, and he should claim that which satisfies his (not another's) conscience.

4. Does our Church approve and recognize the validity of Infant Baptism?

Most positively.

5. Should we rebaptize one baptized in infancy?

No. Explain the fact of baptism already received; then always require him, on reception into full membership, to ratify and confirm the baptismal covenant. This satisfies conscience.

NOTE.—The author for twenty-five years pursued this method and found it entirely satisfactory to those baptized in infancy.

6. Does baptism precede full membership?

Most certainly.

7. May the probationer receive the Lord's Supper before baptism?

He should partake of the Sacrament on every occasion, but secure baptism as early as possible.

8. Is the baptismal covenant equally obligatory on those baptized in infancy and in adult years?

Most assuredly.

9. Must a probationer give evidence of conversion before reception as a full member?

Certainly, since he must affirm that he has "saving faith in the Lord Jesus Christ."

CHAPTER V

HISTORIC INFORMATION

WHO was the founder of Methodism?

Rev. John Wesley, A.M., born at Epworth, England, June 17, 1703.

2. Where did Methodism first take historic form?

At Bristol, England, in 1739. Here Mr. Wesley organized the first Methodist "Society."

3. How came they to be named "Methodists?"

At first, in derision, at Oxford University, because of their methodical life and habits. In Great Britain they are called Wesleyans.

4. What induced the forming of these classes or societies?

The low type of piety in the Church of England and the exclusion of Mr. Wesley and others from its pulpits.

5. Did Mr. Wesley intend to organize a Methodist Church?

Not at first. He lived and died a communicant of the Church of England, but provided for the organization of the Methodist Episcopal Church in America.

6. What was the origin of Methodism in America?

It began in 1766 in New York city in the preaching of Philip Embury, a local preacher from Ireland, who was roused to duty by the stinging words of Barbara Heck, a godly Methodist. Near the same period another Irishman, Robert Strawbridge, commenced to preach in Maryland. The Methodist

Episcopal Church, as a distinct denomination, was organized December 25, 1784, in Baltimore, Md.

7. In what countries is Methodism the strongest?

In the United States and Canada.

8. How came our Church to be called the Methodist Episcopal Church?

Because Mr. Wesley and other leaders preferred the Episcopal form of Church government, and also desired to retain the distinctive name, Methodist.

9. Who was the first Bishop?

Rev. Thomas Coke, LL.D., was ordained and sent to America as the first General Superintendent, or Bishop, by Mr. Wesley. Rev. Francis Asbury was the first Bishop elected after the Church was organized in 1784.

10. How many Bishops have there been?

Seventy-two, including eleven Missionary Bishops (1908).

11. Are there other denominations of Methodism?

There are several denominations of Methodism, but our Church is by far the strongest and most important.

12. How do these differ from our Church?

Almost entirely in matters of Church government. In doctrine they are very similar.

13. When did the great division of Methodism take place?

In 1844. Those who withdrew became the Methodist Episcopal Church, South.

14. What Ecumenical Methodist Conferences have been held?

The first in August, 1881, in London, England; the second in October, 1891, in Washington, D. C.; the third in September, 1901, in London, England.

CHAPTER VI

CHURCH POLITY

HOW is the Methodist Episcopal Church governed and administered?

By the General, Annual, Mission, District, Judicial, and Quarterly Conferences. The Discipline and pastor will explain the province and power of each of these organizations. (The probationers might be assigned to prepare brief papers on each of these Conferences.)

2. Which is the sole legislative body of the Church?

The General Conference.

3. How many orders in our ministry?

Two: Elders and Deacons.

4. How many offices in the ministry?

Three: Bishops, District Superintendents, and Pastors.

5. What lay officers are there of the Church?

Local preachers, exhorters, trustees, stewards, class leaders, Sunday school superintendents, presidents of Epworth League chapters, superintendents of Junior Leagues, presidents of chapters of the Methodist Brotherhood, presidents of Ladies' Aid Societies, deaconesses. (Probationers may be requested to prepare brief papers on the duties of each of these officers.)

6. What peculiarity in the ministry of our Church?

The Itinerancy. This is a plan by which each church and each minister agrees to submit to the Bishops at the Annual Conferences the matter of fixing the appointments for each church and minister. The pastor is appointed for one year, and can be reappointed without limit.

7. What benevolent societies in our Church are authorized to ask contributions from each member?

The Board of Foreign Missions, the Board of Home Missions and Church Extension, the Board of Education, the Board of Sunday Schools, the Board of Conference Claimants, the Freedmen's Aid Society, the American Bible Society, and the Woman's Foreign Missionary and Woman's Home Missionary Societies. (Let probationers be appointed to define the scope and work of each Society.)

8. How are these benevolences raised?

By voluntary contributions from each member.

9. Is each member obligated to contribute to all of these benevolences?

Yes. Everyone so vows in becoming a member of the Church.

10. Is each member obligated to support the local church?

Yes. He so promises on entering the Church. He vows to support the Church and its benevolences by "contributing according to his ability."

CHAPTER VII

SPECIAL DOCTRINES

ARE there distinctive doctrines in our Church not mentioned in the Articles of Religion?

There are several of great importance.

2. What eight doctrines are specially emphasized by the Methodist Episcopal Church?

Repentance, Justification, Regeneration, the Witness of the Spirit, Holiness, Free Will, Universal Atonement, Possible Apostasy.

3. What is Repentance?

Godly sorrow for sin, evidenced by sincere reformation. A penitent turning of the soul to God for mercy. Isa. 55. 7; 2 Cor. 7. 10.

4. What is Justification?

Remission of all penalty due for sins previously committed. Full forgiveness. Rom. 5. 1; 8. 1

5. What is Regeneration?

It is the renewing of the soul in righteousness by the Holy Ghost. The subject of regeneration is made "a new creature in Christ Jesus." John 3. 3; Eph. 4. 23; Titus 3. 5.

6. What do we mean by the Witness of the Spirit?

The immediate testimony of the Holy Spirit in the heart of the Christian of his acceptance as a child of God. This testimony confirms the assurance of the believer's own heart. Rom. 8. 16.

7. What is Holiness or Sanctification?

It is the perfecting and completing of the soul in all the graces of Christian character. Those who possess it love God with all their heart and their neighbors as themselves. This work of grace may be instantaneous or gradual. It is to be persistently sought by faith, through prayer, as the work of the Holy Spirit.

8. What do we mean by Free Will?

That all men have freedom of will to accept or reject Christ as Saviour. They can freely choose or refuse to be saved. John 3. 16.

9. What is Universal Atonement?

The fact that Christ died and atoned for the sins of the whole world. Every soul is equally redeemed by the death of Christ. Heb. 2. 9; Rev. 22. 17.

10. What is Possible Apostasy?

It is the teaching of Scripture that the soul once renewed may possibly fall into sin and guilt, and dying in this state be finally lost. 1 Cor. 9. 27.

CHAPTER VIII

DUTY OF CHURCH MEMBERSHIP

BY B. HAWLEY, D.D.[1]

EVERY Christian should become a member of the visible Church, because it is a divine institution.

1. The apostolic letters are addressed to the Churches founded and confirmed by the apostles. 1 Cor. 1. 2; 2 Cor. 1. 1; 1 Thess. 1. 1.

2. Apostolic salutations are to Churches. Rom. 16. 16, and everywhere in the epistles.

3. Jesus Christ is the founder of the Church. Matt. 16. 18.

4. The authority and power of discipline are vested in the Church. Matt. 18. 17.

5. Believers on earth are a part of the true spiritual Church. Eph. 3. 15.

6. The general Church is the spiritual kingdom of Christ. John 18. 36; Luke 17. 20, 21; Rom. 14. 17.

7. Jesus Christ is Head of the Church, and Christians in an organized capacity are the body. Col. 1. 18; Eph. 4. 5; 5. 23, 27; Rom. 12. 5.

8. "Ecclesia," meaning assembly (Acts 19. 32, 39), in an evangelical sense, designates a Church, or congregation of Christians, having the ordinances of the

[1] Dr. Hawley kindly permits the author to use his tract on Church Membership, and also his arrangement of the Articles of Religion and the General Rules.

Gospel and discipline duly administered. Eph. 2. 19; Acts 2. 47; Eph. 1. 1; Gal. 3. 7, 9, 14; Acts 11. 22, 26.

9. To the Church belong the ministry, the Scriptures, and ordinances for the perfecting of the saints. Acts 14. 23; Eph. 4. 11-13; Phil. 1. 1.

That all Christians should be members of the visible Church is further evident:

1. From the teaching and practice of the apostles. Acts 2. 41, 47; 14. 23, 27; Rom. 1. 7; 1 Cor. 1. 2; Eph. 3. 5.

2. From the authority of our Lord. Matt. 28. 19; 18. 18; 4. 19.

3. The Church is the temple of the Holy Spirit, and Christians share his influences somewhat because of a union with the Church. Eph. 2. 20-22; 1 Peter 2. 5; Heb. 3. 6; 1 Cor. 3. 16; 2 Cor. 6. 16.

4. Christians derive spiritual life and health from the Head of the Church, because of a union with him in the Church. John 5. 24; 20. 31; 1 John 5. 11, 12.

5. Religious prosperity is promoted in the Church. Matt. 18. 20; John 14. 23; 15. 4; Eph. 5. 23, 26, 27.

6. The perpetuity of the Church depends on the union of Christians with it. Isa. 9. 7; Dan. 2. 44; Matt. 28. 20; 1 Cor. 11. 26; 15. 25.

The duty of Church membership being established, "what Church should you join?"

1. You should unite with that Church whose doctrines are the most scriptural, in which are the most religious life, activity, love, and fellowship.

2. Where the religious privileges are best calculated to promote piety, and to develop and strengthen the Christian graces.

3. Where you can get and do the most good.

CHAPTER IX

ARTICLES OF RELIGION

THE probationer is required to answer the following question on becoming a full member: "Do you believe the doctrines of Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church?" He should carefully study the doctrines and Scripture proofs to enable him to answer intelligently and conscientiously. He is not asked if he comprehends and can explain these doctrines, but if he believes them to be taught in the Bible. If he accepts them sincerely, to the best of his understanding, it is sufficient.

I. Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost. Isa. 45. 22; Psalm 90. 2; John 4. 24; Mark 10. 27; Psalm 147. 5; 52. 1; Isa. 44. 24; Neh. 9. 6; 2 Cor. 13. 14; Matt. 28. 19.

II. Of the Word, or Son of God, who was made very Man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin;

so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men. Rev. 19. 13; John 1. 1; 10. 30; 1. 14; Isa. 7. 14; Matt. 1. 23; Acts 2. 3, 6; Heb. 10. 12; Matt. 27. 35; John 19. 33; Mark 15. 46; 1 John 2. 2; Isa. 53. 6; Heb. 2. 17.

III. OF THE RESURRECTION OF CHRIST

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day. Luke 24. 39; Mark 16. 19; Matt. 16. 27.

IV. OF THE HOLY GHOST

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God. John 15. 26; 14. 16, 23; Acts 5. 3, 4.

V. THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salva-

tion. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church.

THE NAMES OF THE CANONICAL BOOKS

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs; Ecclesiastes, or The Preacher; Cantica, or Songs of Solomon; Four Prophets, the greater; Twelve Prophets, the less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical. 2 Tim. 3. 16, 15; John 5. 39; Deut. 12. 32; Mark 7. 7.

VI. OF THE OLD TESTAMENT

The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are

called moral. Acts 24. 14; Luke 24. 44; Acts 16. 31; Isa. 55. 7; John 11. 26; Matt. 5. 17.

VII. Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually. Job 25. 4; Rom. 8. 7.

VIII. Of Free Will

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will. Rom. 8. 8; 7. 18; 1 Cor. 15. 10; Phil. 2. 13.

IX. Of the Justification of Man

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort. Acts 13. 39; Rom. 3. 28.

X. Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away

our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruits. James 2. 18, 22; Matt. 5. 16; 7. 16-20; John 15. 8; Phil. 1. 11; 1 Peter 2. 12.

XI. Of Works of Supererogation

Voluntary works—besides, over and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required. Whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants. Luke 17. 10.

XII. Of Sin after Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent. Mark 3. 29; Gal. 6. 1; Jer. 3. 22; Rev. 2. 5.

XIII. Of the Church

The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments duly administered ac-

cording to Christ's ordinance, in all those things that of necessity are requisite to the same. 1 Cor. 1. 2; 2. 1; Acts 2. 41, 47.

XIV. Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God. John 8. 21; Luke 5. 21; Lev. 26. 1; John 14. 6; 1 Tim. 2. 5.

XV. Of Speaking in the Congregation in such a Tongue as the People Understand

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to administer the sacraments, in a tongue not understood by the people. 1 Cor. 14. 9, 19.

XVI. Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm, our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments—that is to say, confirmation, penance, orders, matrimony, and extreme unction—are not to be counted for sacraments of the Gospel; being such as have partly

grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith (1 Cor. 11. 29). Matt. 28. 19; 26. 26-28; Luke 22. 19.

XVII. OF BAPTISM

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church. Acts 22. 16; 10. 47; 2. 38, 39.

XVIII. OF THE LORD'S SUPPER

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature

of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped. 1 Cor. 10. 16, 17; 11. 26.

XIX. Of both Kinds

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike. Matt. 26. 27.

XX. Of the one Oblation of Christ, finished upon the Cross

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit. Heb. 10. 14; 1 Peter 2. 24; Heb. 9. 28.

XXI. Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their

own discretion, as they shall judge the same to serve best to godliness. 1 Tim. 3. 2; 1 Cor. 9. 5.

XXII. Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification. 1 Cor. 14. 26, 40; Acts 15. 28, 29; 2 Thess. 3. 6.

XXIII. Of the Rulers of the United States of America[1]

The President, the Congress, the General Assemblies, the Governors, and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division

[1] As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction. Rom. 13. 1-3.

XXIV. OF CHRISTIAN MEN'S GOODS

The riches and goods of Christians are not common, as touching the right, titles, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability. Acts 5. 4; 1 John 3. 17.

XXV. OF A CHRISTIAN MAN'S OATH

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth. Exod. 20. 7; Matt. 5. 34; 26. 63, 64.

CHAPTER X

NATURE, DESIGN, AND GENERAL RULES OF THE METHODIST EPISCOPAL CHURCH

I. Nature and Design of the First Methodist Societies

IN the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

This was the rise of the United Society, first in Europe, and then in America. Such a society is no other than *"a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."*

II. The Society or Church divided into Classes

That it may the more easily be discerned whether they are indeed working out their own salvation,

each society is divided into smaller companies, called classes, according to their respective places of abode.

There are about twelve persons in a class, one of whom is styled the leader. It is his duty,

1. To see each person in his class once a week at least; in order,

(1) To inquire how his soul prospers.

(2) To advise, reprove, comfort, or exhort, as occasion may require.

(3) To receive what he is willing to give toward the relief of the ministers, Church, and poor.

2. To meet the ministers and the stewards of the society once a week; in order,

(1) To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

(2) To pay the stewards what he has received of his class in the week preceding.

III. General Rules of the Church

There is only one condition previously required of those who desire admission into these societies—"a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits.

It is therefore expected of all who continue therein that they shall continue to evidence their desire of salvation by observing the following rules:

1. Evils and sins to be avoided.

(1) By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as

(2) The taking of the name of God in vain.

(3) The profaning the day of the Lord, either by

doing ordinary work therein or by buying or selling. Exod. 20. 8; Deut. 5. 14; Exod. 34. 21; Neh. 13. 15-17.

(4) Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity. Prov. 20. 1; Hab. 2. 15; 1 Cor. 6. 10.

(5) Slaveholding; buying or selling slaves. Exod. 21. 16; Deut. 24. 7; Isa. 58. 6; Matt. 22. 39; Col. 4. 1; 1 Tim. 1. 10.

(6) Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling. Titus 3. 2; 1 Cor. 6. 7; Heb. 13. 5.

(7) The buying or selling goods that have not paid the duty. Rom. 13. 7.

(8) The giving or taking things on usury—that is, unlawful interest. Isa. 3. 15; 1 Cor. 5. 11.

(9) Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers. Titus 3. 2; 2 Peter 2. 10; 1 Thess. 5. 12, 13; Phil. 2. 29.

(10) Doing to others as we would not they should do unto us. Matt. 7. 12.

(11) Doing what we know is not for the glory of God, as

(*a*) The putting on of gold and costly apparel. 1 Tim. 2. 9.

(*b*) The taking such diversions as cannot be used in the name of the Lord Jesus. 1 John 2. 15, 16; Rom. 6. 20-22; 1 Cor. 10. 31.

(*c*) The singing those songs, or reading those books, which do not tend to the knowledge or love of God. 1 Cor. 15. 33; Eph. 5. 15-19; Col. 3. 17.

(*d*) Softness and needless self-indulgence. Matt. 16. 24; Rom. 8. 13; Col. 3. 5; Gal. 5. 24.

(*e*) Laying up treasure upon earth. Matt. 6. 19-21; Mark 10. 25.

(*f*) Borrowing without a probability of paying; or taking up goods without a probability of paying for them. Psalm 37. 21; Rom. 12. 17; 13. 8; 2 Cor. 8. 21.

2. Good to be done.

It is expected of all who continue in these societies that they shall continue to evidence their desire of salvation,

(12) By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men. Gal. 6. 10.

(13) To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison. Luke 3. 11; Rom. 12. 20; 1 John 3. 17.

(14) To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless our hearts be free to it." 2 Tim. 4. 2.

(15) By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them only. Gal. 6. 10; 1 Peter 2. 17.

(16) By all possible diligence and frugality, that the Gospel be not blamed. Rom. 12. 11; John 6. 12

(17) By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner

of evil of them falsely, for the Lord's sake. Heb. 12. 1; Luke 9. 23; 1 Cor. 4. 13; Matt. 10. 24, 25.

3. Ordinances to be observed.

It is expected of all who desire to continue in these societies that they shall continue to evidence their desire of salvation by attending upon all the ordinances of God; such are,

(18) The public worship of God. Psalm 100. 4.

(19) The ministry of the word, either read or expounded. Matt. 10. 7, 14; Mark 6. 11.

(20) The Supper of the Lord. Luke 22. 19.

(21) Family and private prayer. Jer. 10. 25; Matt. 6. 6.

(22) Searching the Scriptures. Acts 17. 11.

(23) Fasting or abstinence. Matt. 6. 17, 18; 17. 21.

Conclusion

These are the General Rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. 2 Tim. 3. 16, 17. And all these we know his Spirit writes on truly awakened hearts. John 14. 26; 16. 13. If there be any among us who observe them not, who habitually breaks any of them, let it be known unto them who watch over that soul as they who must give an account. Matt. 18. 15-17; James 5. 19, 20. We will admonish him of the error of his ways. We will bear with him for a season. Rom. 15. 14; 2 Thess. 3. 15; 1 Cor. 13. 4. But if then he repent not, he hath no more place among us. We have delivered our own souls. 1 Cor. 5. 5; 2 Thess. 3. 6; 1 Tim. 6. 3-5; Matt. 18. 15-17.

CHAPTER XI

MARRIAGE, TEMPERANCE, TOBACCO, AND AMUSEMENTS

Rules Relating to Marriage

WE do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power, of godliness; but we are determined to discourage their marrying persons who do not come up to this description. Many of our members have married *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

To discourage such marriages,

1. Let every minister publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6. 14).

2. Let all be exhorted to take no step in so weighty a matter without advising with the more serious of their brethren.

In general a woman ought not to marry without the consent of her parents. Yet there may be exceptions. For if, (1) a woman believes it to be her duty to marry; if (2) her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist minister ought not to be married to her.—Discipline, ¶ 66 (1908).

TEMPERANCE

It is required of all to refrain from "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

The Discipline, ¶ 260 (1908), prohibits "the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, or renting property as a place in or on which to manufacture or sell intoxicating liquors."

TOBACCO

Resolved, The General Conference advises all our ministers and members to abstain from the use of tobacco, as injurious to both soul and body (1884).

AMUSEMENTS

The Discipline requires us to avoid "such diversions as cannot be used in the name of the Lord Jesus; the singing those songs, or reading those books, which do not tend to the knowledge or love of God."

CHAPTER XII

ORDER OF BAPTISM

Then the Minister shall speak to the Persons to be baptized on this wise:

WELL BELOVED, who have come hither desiring to receive holy baptism, you have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the Minister demand of each of the Persons to be baptized:

1. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

2. Dost thou believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic[1] Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and everlasting life after death?

Answer. All this I steadfastly believe.

3. Wilt thou be baptized in this faith?

Answer. Such is my desire.

4. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavor so to do, God being my helper.

[1] The one universal Church of Christ.

CHAPTER XIII

RECEPTION OF MEMBERS

Form for Receiving Persons into the Church as Probationers

Those who are to be received into the Church as Probationers shall be called forward by name, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, that none may be admitted hastily into the Church, we receive persons who seek fellowship with us on profession of faith into a preparatory membership; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be reminded of your own responsibility, as having previously entered this holy fellowship and now representing the Church into which they seek admission. Remembering their inexperience, and how much they must learn in order to become good soldiers of Jesus Christ, see to it that they find in you holy examples of life and loving help in the true serving of their Lord and ours. I beseech you so to order your own lives that these new disciples may take no detriment from you, but that it may ever be to them a cause for thanksgiving to God that they were led into this fellowship.

Then, addressing the Persons seeking Admission, the Minister shall say:

Dearly Beloved, you have, by the grace of God,

made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but solely on the merits of our Lord Jesus Christ, and on his death and intercession for us.

That the Church may know your purpose, you will answer the questions I am now to ask you.

Have you an earnest desire to be saved from your sins?

Answer. I have.

Will you guard yourselves against all things contrary to the teaching of God's word, and endeavor to lead a holy life, following the commandments of God?

Answer. I will endeavor so to do.

Are you purposed to give reverent attendance upon the appointed means of grace in the ministry of the word, and the private and public worship of God?

Answer. I am so determined, with the help of God.

No objection being offered, the Minister shall announce that the Candidates are admitted, and shall assign them to classes.

Then shall the Minister offer extemporary Prayer.

Form for Receiving after Probation

Then, addressing the Applicants for Admission, the Minister shall say:

Dearly Beloved, you are come hither seeking the great privilege of union with the Church our Saviour

has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his followers. You have heard how blessed are the privileges, and how solemn are the duties, of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

1. Do you here, in the presence of God and of this congregation, renew the solemn promise contained in the baptismal covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant?

Answer. I do.

2. Have you saving faith in the Lord Jesus Christ?

Answer. I trust I have.

3. Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?

Answer. I do.

4. Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Answer. I will.

5. Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Answer. I will.

CHAPTER XIV

FINAL CONSECRATION

"Take my life, and let it be
Consecrated, Lord, to thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and 'beautiful' for thee.
Take my voice, and let me sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages from thee.
Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as thou shalt choose.
Take my will, and make it thine;
It shall be no longer mine.
Take my heart, it is thine own;
It shall be thy royal throne.
Take my love; my Lord, I pour
At thy feet its treasure store.
Take myself, and I will be
Ever, only, ALL for thee."—F. R. H.

HAVING carefully examined my heart as to my purpose and faith, and having examined the Articles of Religion and General Rules of the Methodist Episcopal Church, I am fully determined to join the Church and to consecrate my life and powers to the service of God. In the spirit of the above hymn of consecration, by the sainted Miss Havergal, I now and here affix my name to this solemn dedication of myself to God, looking unto him for strength to keep me faithful in his service so long as I shall live.

Name, ...

Date, ...

JOHN BUNYAN IN BEDFORD JAIL.

OUTLINE STUDIES
IN
PILGRIM'S PROGRESS

NEXT to the Bible *Pilgrim's Progress* is the most suggestive and spiritual guide for the young Christian. It only needs to be put into modern language to adapt its impressive lessons to our own daily experience. I have found the study of this book very helpful to probationers, especially when expounded and applied in a series of brief lectures.

The following chapters—excepting the first, which is a sketch of Bunyan's life—are intended to be studied by the probationer in connection with the reading of *Pilgrim's Progress.* They give a condensed synopsis of the allegory, pointing out its spiritual teachings and applying them to the reader's own case. It is as if the young convert read the book with his pastor at his side to make suggestions and emphasize its truths.

As the book covers the Christian life from awakening to glorification it is profitable for all who are trying to walk in "the way," probationers and church members alike. It is indeed wonderful how this work of Bunyan can be made to teach, warn, inspire, and edify.

I

Life of Bunyan (Preliminary)

TO study wisely this wonderful book we must know the author—one of God's heroes. His life and history are the key to *Pilgrim's Progress.*

1. Born near Bedford, England, 1628; died, London, 1688. Humble and obscure origin; probably of gypsy blood. As boy had few advantages. No signs of greatness in youth. Great men often from humble conditions. Some obscure boy will dream out a book, invention, discovery, that thrills world. (Franklin, Stephenson, Faraday, Arkwright, Hargreaves, Edison.) When, like Bunyan, obedient to God they conquer worlds.

2. Desperately Wicked Youth. Tinker by trade. Soldier at seventeen; cursing, swearing, lying youth. At nineteen married a devoted girl; the young tiger tamed. Dangerous experiment for a Christian girl; often ends in broken heart. Bunyan and wife read together two pious books of hers; outwardly he reformed. At sport on Sabbath, awakened; resisted the Spirit; became desperately blasphemous; rebuked by an abandoned woman;

stung and silenced; never swore again; became moral. Friends amazed, but he, only a poor, painted hypocrite, knew nothing of Christ.

3. CONVERSION. Conversation of three pious women led to inquiry. Their pastor (Rev. Mr. Gifford) led Bunyan to genuine conversion. Life now founded on Bible. Became Baptist; no close communion views. Severe conflict; all young converts have same. Bunyan immortalized his trial in "combat with Apollyon;" after many temptations slays fiend with two-edged sword. Conquers by intense prayer and study of Bible. Clear sky. Henceforth his life almost unclouded peace.

4. MINISTRY. Now began cottage meetings. Still a tinker. Wonderful power to present Christ. Audiences increased. Soon called to preach. Reign of Charles II, frivolous and debauched. Bunyan assailed by ridicule and condemned at first, then slandered and abused; but the people flocked to hear. One night officers arrested him in cottage for holding unlawful meetings. Not authorized by Established Church. Imprisoned; shut up as felon because he did not use prayer book. Methodism born amid such bigotry. Thank God, the day is past. Bunyan several times offered freedom if he would attend English Church and stop preaching. His heroic reply: "If I was out of prison

to-day I would preach the Gospel again to-morrow, with the help of God." With wife and four children destitute, suffering, would not sell conscience. Wife would not let him yield. Separation from family severe trial, especially his "poor, blind child." "Home to prison." Twelve years in jail, damp, cold, filthy. To support family learned to make tagged lace.

5. PRISON AND WRITING. All day at work; evening brings blind daughter to carry home lace. Reads Bible; kneels on stone floor: prays with child; kisses her good night. Not alone; a rude lamp; Bible Concordance; pen, ink, paper. Writes, smiles, clasps hands, looks up, blesses God. Skies shine with light. *Twelve years of nights with God in jail!* Inspired and writes; beauteous vision glows; flowing on paper in burning pictures. Thus *Pilgrim's Progress* originated.

1672 liberated by Richard Carver's claim on king, whom he (Carver) carried through the surf to shore. Bunyan released, began preaching again undisturbed. Sixteen years of glorious work, winning many souls. In 1688, in London, on errand of mercy, died of fever. Last words, "The blessed sunshine is about me! It is morning."

II

Starting for Heaven

"What shall I do to be saved?"

"PILGRIM'S PROGRESS;" an allegory. Christian life a pilgrimage; shown by variety of pictures. Christ's method. Book deals with reality; not rhapsodies, but real experiences of life. Free from bigotry. Written in bigoted age by a Baptist, yet nothing sectarian; no immersion taught; no close communion.

1. Awakened. Book opens with Pilgrim walking through wilderness; "clothed with rags" (sinful nature); his home, City of Destruction; face *from* his own house (starting); Bible in hand; burden on back (sin); reading, weeping, trembling, crying "What shall I do?" First question of awakened soul. Danger felt; lost condition; told his family; thought him deranged; got him to bed; night of tears; morning family chide and ridicule. Walking in field reading, praying. Evangelist meets; gives Pilgrim roll with words "Flee from the wrath to come." Whither? Evangelist points to wicket gate. Word of God shining there; Pilgrim began to run; family cry after him to

return; stops his ears, ran crying "Life, life, eternal life!" Neighbors mocked and threatened.

2. UNGODLY FRIENDS. Obstinate and Pliable overtake him; resists Obstinate's appeal to go back. Ungodly friends try ridicule and sneers to turn back awakened soul. Resolute purpose needed; word of God only guide now. Obstinate leaves; "crazy, fanatical fellow." Young Christians must resist worldly companions; yield to them you are lost. Run, run for wicket gate; keep eye on light above the gate. Stop ears to all voices; only one way of safety to wicket gate. Reach that at all hazard. Obstinate cannot give up the world. Scoffs at Bible; begs Pliable to return.

Pliable represents sentimental, shallow person. At first eager; when trial comes, no strength.

3. DESPONDENT. Now both Christian and Pliable fall suddenly into Slough of Despond. Lack of watchfulness and prayer. Pliable discouraged, struggles out and returns home. Christian because of burden sinks deeper; struggles for shore next to wicket gate. Honest seeker; no going back. Help came to him. God always sends help to resolute. Fear of Christian made him oblivious of solid steps through the Slough. These are

God's promises. God's help drew Christian out safely. Now on solid ground. Always help for the earnest.

4. WAYLAID. By greater danger than Slough of Despond. The spirit of the world. Ridicules conviction; sneers at evangelical religion; also at Bible. Recommends morality instead of religion. Denies atonement; says morality an easy life. Burden of sin fanaticism. Christian beguiled under the thunders of the law; quaking with fear. Led by Evangelist back into way. Always counsel with pastor; every wrong step must be retraced; but Christian reached the wicket gate safely.

III

The Wicket Gate

"Enter ye in at the strait gate."

CHRISTIAN reaches wicket gate. Entrance on Christian life.

1. Entrance Gate. Entrance from world to salvation. "*Into* the kingdom of God." Only one way *in*. Repentance. Sin forsaken. Probation gate.

2. Closed Gate. Gates for two purposes; shut out evil, shut in good. Heaven has gates; shut out wicked, shut in saints. Church has gates: let in and shut in penitent, shut out unworthy. Christian found gate closed. Over gate written "Knock, and it shall be opened unto you." Ask; seek; knock. Knocked repeatedly. Prayer is knocking. Prays till opened. "Strive to enter in." Determined. Doubts and difficulties. Prays harder. Prayer victorious. Gate opened. Who here? "Poor burdened sinner." Admitted. Pulled in. Darts of Satan fly at gate. Many smitten and fail.

3. Narrow Gate. No room for sins, vices. Room for penitent burden. Not wide enough to carry in others. Mother cannot take in

children nor wife husband. Each alone. No repentance nor admittance by proxy.

Christian in. Praises God's mercy. Had little class meetings. Bid "Look before thee. See this narrow way?" *That* the way you must go. "Straight as a rule." No turning to lose way? Yes, many, "crooked and wide." Right, straight and narrow. Christian asks relief from burden. Young Christians often expect instant relief on entering gate. Discouraged. Told to keep on and it would fall. Importance of (1) deep conviction; (2) resolute purpose; (3) knowledge of God's word. Reached house of Interpreter (Holy Spirit); "knocked over and over." Earnest seeking. Seek guidance of Holy Spirit. Candle lighted; light of Holy Spirit. "Private room" (closet). Shown picture godly minister. Guiding souls by Bible to heaven. Beware false guides. Parlor (heart). Full of dust (sin). Never swept (cleansed). One came to sweep (Law). Dust flew and choked Christian. Damsel (Gospel) sprinkled water and room cleansed. Vivid picture of Passion and Patience. Important lessons. Fireplace. Satan pouring water on fire (grace in heart). Burns higher and hotter. How? Behind is Christ pouring oil of grace in heart. Invisible but always present. Christ will supply all need.

IV

Burden Gone

"Peace through the blood of the cross."

LAST study left Christian in house of Interpreter gazing on wonderful scenes. A few more. Palace Beautiful. Persons walking clothed in gold. Picture of saints. Christian desires to enter. Many at door desiring, but daring not to enter. Man with inkhorn and book. Armed foes at door opposing entrance. Shows present conflict and glory beyond. Valiant man says: "Set down my name." Shows resolution. Draws sword (word of God). Puts on helmet. Rushes on armed men. Cuts his way through. Enters Palace. Welcomed by saints. Christian ravished with vision, yearns to go on. Shown counterpart of former vision. Man in iron cage. Despairing. Backslider. Warning to Christian. Yet mercy for backslider. Repent and turn to God. Good men often depressed, but delivered. David. Cowper.

Next, picture of judgment. Man unprepared, trembling. Christian solemnized and encouraged. Resumes his journey. Way narrow and walled with salvation. Burden still on back. Running on till saw a cross. Just as he reached it burden fell and rolled into deep sepulcher. Saved at the cross! Never

ceased to run till it was gone. Looked and wept for joy. Three shining ones saluted: "Peace be to thee." (1) "Thy sins be forgiven thee." (Pardon.) (2) Stripped of rags; new raiment. (Regeneration.) (3) A roll given with seal upon it. (Witness of Spirit.) Roll to be kept till he reached the Celestial Gate. Leaps for joy and sings. Supreme doctrine here. Looking unto Christ crucified is salvation. Clear conversion and assurance.

Now Christian goes lightly and joyfully. Burden gone. Reaches valley. Three fettered men asleep: Simple, Sloth, Presumption. Roused them. Indifferent. Fell asleep again. Warning to young Christians.

Formalist and Hypocrisy tumble over the wall and join them. Trying a short cut to heaven. Such Christ denounces—"thieves and robbers." Christian shows his robe, mark on forehead, and passport for Celestial Gate as proof. They laugh. Christian often reads in the roll; refreshed.

Hill difficulty. Narrow way up the Hill. Christian takes this. Two other ways branch; one Danger, other Destruction. Companions took these wrong ways. Lost. All perish who leave narrow way. Who seeks ease forsakes the way to heaven. Looks pleasant but the end destruction.

V

Lions In the Way

"There is a lion in the way."

LAST study left Christian ascending Hill Difficulty. Difficulties test character. First, he ran (zeal). Then walked, then climbed on hands and knees. Everyone must climb this hill. Duty lies over it. Cannot go around. Whatever the difficulty, must conquer it. He conquered only on his knees. Midway a pleasant arbor for weary pilgrims. Sat down to rest. Took out his roll. Good evidence of acceptance. Spiritual pride came in. Off his guard. Fell asleep. Lost his roll (evidence). Religious sleep. Dangers. Neglect of prayer and class meeting. Perils. Beginning of Backsliding. No sleeping car on the Christian way. Holy Spirit wakens Christian. Started out of sleep; began to run; reached hilltop. Met men running down the hill going back pellmell. Backsliders. Saw lions. Going down, down to ruin. Stop, backslider! Christian disquieted. His assurance gone. Felt in bosom for roll of comfort. Lost. Lost joy and peace found at the cross. Dare not go on without it. Remembered sleep. Prayed till forgiven.

Started back weeping and sighing, "O, that I had not slept!" Reached arbor bowed in sorrow. Found the lost roll. Put it in his bosom. Great joy and peace again. Renewed his journey. Ascends hill with assurance. Night comes on. Had lost time by folly. Lions in darkness, yet went on. At peace now. Sees Palace Beautiful. Pressed forward for lodging. God's Church. Welcome for him. Built for weary pilgrims. Soon way became very narrow. Here saw terrible lions. Afraid. Tempted to go back. Watchful at gate; rebukes; says lions are chained. This is the pastor of church. Lions only test the faith of pilgrims. These lions are the world and the devil; crouch at church doors to deter persons from joining. All lions are chained. Keep in the middle of the road; they cannot harm you. God will deliver the faithful.

VI

The King's Palace

"They shall enter into the King's Palace."

CHRISTIAN passed chained lions safely. Cheered by vision of grand palace. Asked for lodging. Palace for pilgrims. Represents the Church. The "porter," the pastor. The saintly damsels, counselors of pilgrims. Christian not admitted at once. Is examined. Tells his experience. Confesses sleep in the arbor. Watchful rings a bell. A damsel named Discretion appears. Christian has further examination. Teaches discretion in admitting members. Discretion represents class leader. Admission to palace, joining Church in full. Christian relates experience again. Discretion smiles kindly at his eagerness to join. Calls Prudence, Piety, and Charity. All decide to admit him. "Come in, thou blessed of the Lord." This house built for pilgrims. Next important object to cross. Whoever enters Wicket Gate should enter King's palace. No right to stay outside of Church. Prodigal, after pardon, enters father's house. Lost sheep brought to fold. Pentecost's thousands join Church same day. Baptism door of admission. Jailer baptized night of conversion. Eunuch baptized the day he believed. Christian now member of palace household. Spent evening in experience meeting. Christian recounts

three things never can forget. How Christ maintains grace in the heart by picture of fire kept burning; man in the cage of despair; dream of judgment. Especially his sight of one bleeding on the tree. Grateful to be in the Church. Longs for a better life. The past filled with regret. Temptations come, but desire for right stronger. Golden hours of victory. Secret of triumph. (1) Meditation on the cross; (2) looking at my new garment; (3) the roll in my bosom; (4) burning thoughts of heaven.

Supper announced. This the Sacrament. All partake. Thoughts on Christ. After family prayers retires to upper chamber called Peace. Peace of God fills his soul. Next morning awoke and sang for joy. So grateful to Christ for Church. Next door to heaven. Taken into the study; shown the Bible. Young Christian study God's word. Next into the armory; all manner of armor. Sufficient for all needs. Armory is means of grace. Neglect these, piety declines; put on whole armor. Showed him how God made pilgrims conquer by weak things. Next day showed him Delectable Mountains; nearer heaven. Richer blessings further on. All grace promised. Glorious prospects and cheer. On! On! Heaven is before you!

VII

Valley of Humiliation

"The valley of the shadow of death."

TWENTY-THIRD Psalm, the nightingale of the Psalms. Christian left Palace Beautiful and vision of the Delectable Mountains for journey. From mount to valley. Road descends. True to life. From mount of rapture to valley of trial; go down to rise higher. After Christ crowned by the dove at baptism, led into the wilderness. Character must be tested. Trials are drill masters. Power of God to deliver always. Our trial seems Satan's hour.

Christian soon met Apollyon. Debated going back or standing ground. Remembered no armor for back. None for cowards and backsliders. Christian resolved to stand his ground. This, half the victory. If he runs, destroyed. If he stands, conquers. Monster represents Satan; symbolic description. Satan a real personality. Christians tempted because fleeing from sin. Sinners not tempted because captives of Satan. No need to tempt them. Satan charged on Christian as deserter. Then tries flattery and depicts dangers. Christian would

not yield. Christian bravely defies. Apollyon cries: "Prepare to die." Threw a flaming dart. Christian quenched it on shield. Drew his Sword of the Spirit. Satan hurled darts thick as hail. Darts are doubts, unbeliefs, fear. Conflict fierce. Christian fell and lost sword. Has doubts of Bible. Apollyon sprang on him: "I am sure of thee now." Christian got sword again, and was strong. Gave Satan a deadly thrust. Smote again, Apollyon fled. Conquered by Shield of Faith and Sword of the Spirit. Young Christian, keep thy sword. Diligently study Bible. Christian's wounds healed at once by leaves from Tree of Life. Partook of refreshment. Resumed journey with drawn sword. No enemies appeared.

Next valley—shadow of death. Way to heaven through this solitary place; represents spiritual conflicts. Bunyan had many such. Grandest souls have conflicts. Satan never troubles half-way Christians. These yield to the world. Have no intense conflicts. Christian meets two men flying back; urged him to come. Full of terrors; portrayed the horrors before him. Christian undaunted. Descends with drawn sword. Abraham in this valley; Joseph also; Daniel, Paul, and Silas. Lost health, or fortune, or friends may bring on spiritual conflict. Way very narrow now. On

either side destruction. Christians fight ditch and quagmire. Watch against worldly dangers. Walk by faith. Mouth of hell, belching flame, smoke, hideous noises; could not smite these with sword; took another weapon of prayer: "O Lord, I beseech thee, deliver my soul." Went on. Imagined a band of fiends. Resolved to go on: "I will walk in the strength of the Lord God." Fiends vanish. Importunate prayer triumphs. Heard a voice: "Though I walk through the valley," etc. "Thou art with me." Found other pilgrims in valley. Cheered by company. Emerges into life. Great joy when sun rose. Now walks in light.

VIII

Vanity Fair

"Behold, all was vanity."

CHRISTIAN, emerging from valley, discovers cave of two giants, Pope and Pagan. Bones and ashes of martyrs. Pagan dead. Pope decrepit, but showed his teeth. Christian and Faithful journey many days. Delightful communion. Christian hears of old neighbors. Faithful assailed by old Adam; struck down by secret desire. Had perished but for One with holes in his hands. In dark valley he met no Apollyon, but Discontent. Could not be turned back. Severest enemy, Shame. Tried to shame him back. Would not yield. They met Talkative; smooth, oily hypocrite. "A saint abroad and a devil at home." Hypocrite no Christian; man of the world in guise of Christian. When pressed with religious questions, left them. They meet Evangelist. Dear friend, welcome helper. Portrays Vanity Fair; one will die as martyr. Sooner reaches heaven. Vanity Fair the world's pleasures and temptations. Christian now in current of temptations. True Christian lives above world. God's word is

rule of conduct. World no friend to grace. "A peculiar people separate from sinners." The Fair all pomps, pleasures, shows, vanity. Must go through it, must keep separate from it. Christ so tested in wilderness. The two enter the town; their garments strange; greatest excitement. Did not change garments in conformity to world. Language strange; not the talk of this world. World talks of dress, money, theaters, dances, pleasure. Christian of Christ, Bible, faith, hope, heaven. Refuses to patronize the Fair. Would not partake. Must resist fascinations; stop your ears. Christian would not buy wares. Ordered arrested; in jail; false charges. All this real when Bunyan wrote; his twelve years in prison. Never compromised. True men never do. Some won to Christ by pilgrims. Faithful fearless and resolute after mock trial. Denounces the Fair. Suffers martyrdom by fire. Behind him band of angels and chariot of horses waiting. Soul rose in chariot to sound of trumpets up to Celestial City. Out of conflict into eternal life. Christian in prison, but escaped. On his way soon. The triumph of Faithful. Glorious victory!

IX

Beacon Lights

"Holding faith and a good conscience."

GOVERNMENT spends millions for light-houses. Bible and experience like signal fires. Men wrecked by trampling on conscience. Bunyan portrays jugglery of conscience. Christian on his journey with Hopeful, a convert at Vanity Fair. They meet By-Ends. Classes of hypocrites portrayed. By-Ends boasts social and financial standing. Many such to-day. By-Ends never religious against his interest. Likes silver-slipper religion. Christian talks to Sycophant. Refuses company to hypocrite unless became honest. Left them. Three more hypocrites. In the Church for money. The four argue it is right to become Christians for better position, more money, and rich wife. Flimsy arguments. With one stroke Christian cleaves it in two. Hypocrites now dumb and slink away. The lesson concerns motives; none but high motives. Nothing for self-consciousness. New temptations. The Hill Lucre. A silver mine. Tempted to speculate. Christian refuses snare. Many slain; others maimed.

Christian's reply, "Not a step will we stir, but keep on our way." Danger of love of money. Business often becomes idolatry; dethrones Christ. No time for secret prayer or church duties. Poor as well as rich in danger of loving money. Neither spendthrift nor miser use all for God. Monument of Lot's wife. Warning against looking back to world. No turning back to its follies. No yielding to little sins. Many of these pillars of salt in modern life. They look back. The world's stronghold. Pray against it. Cheering beacon. River of life; peace, joy, holy bliss. Refreshed; strong in God. Went on.

X

Doubting Castle

"O thou of little faith, wherefore dost thou doubt?"

PETER had no reason to doubt. Christ's command involved his help. We, less reason. All of us sometime in Doubting Castle. Despair result of doubt. Tyrannizes over our doubts and fears.

Christian journeys several days in peace along River of Life. River and Narrow Way diverge. Keeps the Narrow Way. Road rough. Discouraged. Murmurs. Discontent with God's ways leads to doubts. Bypath Meadow appears to tempt. Go up to stile to see. Coquets with temptation. Path seemed parallel to Narrow Way. Looked easy. Went over the stile. Danger in seeking a pleasant path. One step wrong, disaster follows. Overtake man and ask is this the way to heaven. "Certain." Bad guide. Night comes on. Darkness and strange road. No safety. Bad guide falls in deep pit and killed. Alarmed. Terrible storm. Distressing anxiety. Remorse at leaving Narrow Way. Voice of God calling them back. Easier going astray than getting back. Sat down and waited for day-

light. Giant Despair comes. On enemy's ground. Arrest for trespass. Cast into dungeon. Remember these Christians had forsaken Narrow Way. In doubt and despair. Many ways getting into Doubting Castle. Unbelief. Dallying with temptation. Neglect of prayer. Neglect means of grace. Neglect Bible. Pleasures of world. Some bypath then allures. Suffer in dungeon for days. Giant Despair beats them. Remorse for disobedience. Conscience severe. Tempted to suicide. Many allured in bypath to suicide.

Christian in utter despair. Does nothing to get out. Not once had he prayed. No hope but in prayer. At last return to weapon of all-prayer. Continue all Saturday night. Sunday morning prayer uncovers Saviour's face. Christian finds key in his bosom that unlocks every door. Name of that key, "Promise." Tries the key. Bolt flew back. Door swung open. Free! Outer door flew open. Giant awoke and pursued. Taken in a fit. They escape. Stop not until once more safe in Narrow Way. Erect a warning to others.

Lessons. 1. Never depart from God's way. 2. Watch against flowery paths. 3. Prayer, way of deliverance. 4. God's promise, key to all deliverance.

XI

Delectable Mountains

"A land flowing with milk and honey."

ESCAPE from Doubting Castle; restored to Way of Life, next experience on Delectable Mountains. Out of despair into highest joy. Sorrow comes from leaving Narrow Way. Need of higher conscience. No straying if we follow Bible guide. Ways of world always lure to ruin. Christian walked watchfully and prayerfully after Doubting Castle. This led to Delectable Mountains. Describes sweet experience of holy living. Very near to Christ. Enjoying rich communion. Heavenly bliss in Christ. Shown wonders: (1) Mountain of Error. Precipice of Error or Heresy. Many below dashed to pieces. Once pilgrims, but become fanatics. Victims of bypaths. In poverty; in trouble got out of church. Lost. (2) Open door in hill, bypath to hell. Door for hypocrites. Joins church, but goes to Perdition by side door. Never reaches Celestial City. (3) Ascended Mount Clear. Telescope of Faith in hand. See glory of Celestial City, end of their journey. Never doubt again. All clouds lifted. Filled with rapture. God gives true Christians these glimpses. After

climbing mountains some day will see it. Keep climbing. Vision girds with strength. Goal of journey yonder. Received clear directions to the city as they went on. Warned not to sleep on Enchanted Ground. (4) Met a religious dude named Ignorance. Born in land of Conceit. Going to heaven in a free and easy way. Knew it all. Several of him in this town. Took a short cut for heaven. Will see him again. Met man with seven devils. Apostate. Dreadful sight. Next came to two roads parallel. Stood still. Flatterer offered to guide. Followed him. Soon entangled in net. Flatterer revealed as Deceiver. Good Evangelist appears with whip. Inquires how they came there. Confess all. Reminds them of note given by Shepherds to guide. They forget. Chastised. Conscience, the whip. Snare broken. Go on with greater caution. Wine, beer, amusements—nets. Go wrong because fail to consult the Bible. Met fashionable infidel. Laughs at their journey to heaven. Investigated for twenty years. No such place. See value of genuine religious experience. Saves from cheap sophistries. Tell him they *know*. Saw it from Delectable Mountains. Rejoicing in hope, left the infidel sneering. For him only outer darkness; for them awaits the City of God.

XII

End of the Journey

"Enter ye into the joy of your Lord."

ESCAPED from mocking Atheist. Pursued his journey. Enchanted Ground. Drowsy. Hopeful would lie down. Christian remembers warning and saves Hopeful. Drowsy piety induces fatal sleep. No sleep on journey to heaven. Air of world perfumed with opiates. Recounted experience. Kept awake. Passed Enchanted Ground. Beulah Land. Next place to heaven. Blissful hope. Unclouded experience. Heaven in full sight. Shining ones walk there. Filled with fullness of God. Songs of heaven heard there. Heaven begins here. Nothing in any language surpasses this part of *Pilgrim's Progress.* Describe Isaiah 42. All may walk in Beulah. Now presses toward City of God. Journey near its end. Glory of heaven appears. Two shining ones in gold raiment become companions. In this blissful state continue to the end. Reach the river Death. Fearful at first of waters. No other way to the Gate. Enter the waters. Faith of Christian weak. Begins to sink. Faith of

Hopeful strong. He feels the bottom. He cheers Christian. Light breaks in soul of Christian. Sees Christ's face. Christian found bottom after vision of Christ's face. Rest of the way river shallow. Crossed in triumph. Welcomed by Shining Ones. Escorted by angels to gate of heaven. Mortal bodies gone. Mount on wings to Celestial City. Rapturous communion. Heavenly host meets them. Shout for joy. Heaven resounds with welcome. Convoyed by angels, golden triumphs, and anthems, reach the shining Gate. Above the battlements look shining beings. Knock at gate. Passports demanded. King's passport alone admits. Pull roll out of their bosom. Here is passport. King examines and commands gate to be opened. Joyful hour. Reward of the long journey. Heaven's gates open to inclose them. Clothed in gold raiment, harp and crown. All the bells ring for joy. Home, home forever. Just here Ignorance crossed the River of Death. Reaches Gate and knocks. Passport demanded. Had none. Speechless. Cast into outer darkness.

Young Christians, have you the passport? If you have, it means heaven. If you have not, outer darkness.

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